

THE

Judgment Seat of Christ.

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The Spiritual meaning of the Signs of the Zodiac continued.

sisters, how can we have confidence in men who deceive both you and us? For it is true, we have found the black-coats treacherous, and they deceive us, they come among us, and ask us to give them our property for saving our souls after we die, we do not like it, for they know no more about the next world than we do; we think the great Spirit will save our souls, and the black-coats cannot. Brothers and sisters, how can we have confidence in men who deceive both you and us; we feel friendship and affection for you, and we know that you feel the same for us; we wish you to know the truth, and we tell it you; if you can send us any more presents, we hope you will send them by honest men, who do not pretend to so much goodness!

Christian brothers and sisters, we the red children of Nawonets, whom we call the great and good Spirit, which is present every where, now give you a talk, which we hope will be long remembered by you all, *do not be deceived by the black-coats*, we believe they are sent out by the bad Spirit, to make talk to us, if the good Spirit had sent them out they would have given us your presents, and their talk would have made us better; but their talk does us no good, and we hear nothing of the presents you send us! Brothers and sisters, the good Spirit has but one big book—the bad

spirit has many. Very many books which his white children use to deceive one another, and blind one another's eyes, (this is a great truth, it alludes to the various opinions of the black-coats upon the Bible, by which they have made such various sects.) The great and good Spirit has, ever since the world was made, and the grass grew, laid his big book open to all men, whatever colour they have been, and this book talks the truth to all, and deceives no man. Brothers and sisters, we do not worship the good Spirit as you do, but our belief in him, and our worship is sincere, and we think we are acceptable to him; you do not think so. If we should send out our teachers of our religion to you, you would not believe them. It is contrary to your belief; but your black-coats say we must believe them; you have your own teachers, let us have ours. We are grateful for your kindness; we should be glad to have you send persons to us to learn us to plough, and sow, and reap, and teach us all the arts of agriculture; this would make us happy, but the black-coats cannot. Brothers and sisters, this is the truth which you have not known before; we are your friends, and wish you may not be deceived any longer."

This is copied verbatim from the newspaper, and it is signed by six of the Indian chiefs.

We leave it to the judgment of our readers to judge whether or no these men know as much of God, in Spirit, or whether the religion of the poor Indians is not a superior religion, (in every respect), to the Babylonian babel of confusion called Christianity preached here in England, which constitutes the great image mentioned in Daniel, the 2nd chapter, and is now fallen and shall utterly perish, and be driven from the earth, and truth and righteousness shall be established in its place, as is signified by the stone cut out of the mountain without hands, smiting the image on the feet, and casting it down, and the wind carrying it away, and then the stone itself becomes a great mountain (signifying the Spirit of truth) and fills the whole earth.

We proceed in the next place to speak of the Nile, which overflows at the same time when the sun is in the constellation of Aquarius, the water-bearer. The Nile is a great river of Africa, which rises in the mountains of Abyssinia, called the Mountains of the Moon, near the village of Geesh.

It overflows regularly every year. The fertility of Egypt depends upon the overflowing of the Nile, and they reckon it a bad year when it is less than 14 cubits in height, and above 18, but that 16 is the proper height, and when this happens, they make public rejoicings throughout the Delta.

Now we do not expect the man of mere reason, the carnal man, to believe what we say, viz. that all things in nature are designed by God to set forth things divine; he will not understand spiritual things, as the word by Paul saith, "The natural man receiveth not the things of the Spirit of God, they are foolishness to him. Neither can he know them, because they are spiritually discerned, and the carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be, so they that are in the flesh cannot please God."

But the spiritual man, Christ Jesus, discerns in the Nile a great mystery was set forth, which could not be unfolded until he came, in whom it was to be fulfilled, "he that is spiritual judgeth or discerneth all things, yet he himself is judged of no man." Now the way and manner of Christ's coming is this, he is a root out of a dry ground—that is, he the Lord Jehovah enters into a man, a dry ground, this is Aarons dry rod, barren and unfruitful; and in the creature, he works by his almighty power till he conquers all in the creature that opposes his will and wisdom, till he overthrows (in him) the throne of kingdoms, and brings his strong holds to ruin. For this one man, is spoken of in the Scripture, as if it were the whole world that God was speaking of; but it is but the one. He in whom the Lord comes sometimes, he is called the earth. "The earth shall reel to and fro, and be at their wits ends. All the earth shall be devoured with the fire of my jealousy. Truth shall spring out of the earth, and righteousness shall look down from heaven." Yea the Lord shall give that which is good, that is, Christ his Son—the word, the Saviour; for whom Paul tells you he looked, (see Phillipians, chap. iii.) he looked for him to come; and if Paul looked for the Saviour to come, certainly in Paul's day the Saviour was not come. No, the Saviour, the truth, must spring out of the earth. Out of Zion, says the same apostle, shall come forth the deliverer, which shall turn away ungodliness from Jacob.

Mind, he says, it shall come in a future time.—Again, “The earth is the Lord’s, and the fulness thereof”—i. e. God hath chosen the man, he is his vessel; though first he is a vessel unto dishonour, yet he shall be a vessel unto honour, in whom shall dwell “the fulness of the Godhead bodily.” So the earth is the Lord’s and the fulness thereof.—So in psalm xviii. 4. the earth, (God’s chosen servant David, or Zion, or Shiloh,) thus complains under the mental tribulation, which he had to pass through, in the circumcision, in the destruction of the sinning principle when the sword of the Lord passed through his soul, to cut off his own life, called the man of sin. The sorrows of death compassed me, and the floods of Beliel made me afraid. The sorrows of hell compassed me, and the snares of death prevented me, (I was caught in the thorns of sin, and the wrath of God was upon me.)

In my distress I called upon the Lord, and cried unto my God, he heard my voice out of his temple, and my cry came before him into his ears. Then the earth shook and trembled, the foundations of the hills moved and were shaken because he was wrath.—Again, psalm xli. 6, the heathen raged, the kingdoms were moved, the earth melted, i. e. the earthly or sinful properties in the creature, the man of sin, the beggarly elements dissolved, because God came in the creature, as a consuming fire. So the elements melted with fervent heat, and the world, and all the works that were therein were burnt up, which burning must be before Christ, the new heavens, and the new earth, wherein dwelleth righteousness, could be established: first, the smoking furnace must pass through—the divided beast—before the burning lamp—(see Gen. xv. 17)—which was a figure to represent how the Lord should come and enter into covenant with man. It was the custom in the eastern countries, that when two parties or persons that had previously been at hostilities, or at enmity one with the other, to take a beast and divide it in two, and the contracting parties passed between the parts, to signify that whoever broke the covenant or agreement thus ratified in so solemn a manner, should himself submit to the punishment of being cut asunder. This was a strange law to enter the mind; but it was God ordained it, though those that observed it did

not know that God worked in them to do these things; but God intended these things to stand as types of the end, to be fulfilled in the servant of God, in a spiritual way, not seen by the human eye—things that are seen are temporal—that is, those shadows, they were temporal—to be observed as signs of things that are not seen, which are spiritual. What then is the spiritual meaning of this, you may ask, we will tell you. When the fulness of time should come that Christ should appear to destroy the world, or to make an end of sin, in the creature in whom he comes, the Lord should first, by a spiritual visitation, come unto him and engage him to be his servant, and the servant should swear to be faithful to God, and thus he is made God's steward—the two parties enter into a covenant, and God gives the man a portion of his divine life, his spirit—and by this, he becomes a living soul, thus the good seed is sown in the field; (for the man is the field, ground, land, or earth;) but, alas, there were tares in the field, and they sprung up and prevented the good seed of coming to perfection—that is, sin was not destroyed in the creature, he himself was still in darkness. As to how righteousness should be perfected in him, how Christ the new man was to come in him, he was asleep as to this knowledge, and herein is fulfilled that parable, Matthew xiii. 24.—“Another parable put he forth unto them, saying, the kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, or while the man slept, he being in ignorance, his enemy came and sowed tares among the wheat, and went his way; but when the blade was sprung up, and brought forth fruit, then appeared the tares also; so the servants of the householder came and said unto him, sir, didst not thou sow good seed in thy field! from whence then hath it tares? He said unto them, an enemy hath done this,—the servants said unto him, wilt thou then that we go and gather them up? But he said nay; lest, while ye gather up the tares, ye root out the wheat also with them, let both grow together until the harvest, and in the time of harvest, I will say to the reapers, gather ye together, first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.” Now see verse 38.—here is in part an explanation of this. The field is the world—i. e.—the field is my world,

the man. The good seed are the children of the kingdom—i. e.—the children of God, the perceptions of the good, the innumerable and diversified knowledge of the word, the offsprings of God, wisdom that comes from God. But the tares are the offsprings of the Spirit of error, which is the wicked one—(that always opposed God's wisdom)—that is called the devil. This Spirit sowed these tares in God's field, (the world.)—The harvest is the end of the world, i. e. the end of man, the end of the old man, the end of sin, the casting out of Satan that Christ might reign, the new world, or new man—the Lord our righteousness.—So this parable represents how God should visit his creature whom he appointed or decreed to come in and sow the good seed in him, the Spirit of life; but he failed, through the overflowing of evil, the abomination of desolation stood in the holy place where it ought not to stand, and because of this, the city and temple must be made desolate, as it is written in Daniel.—But for the overspreading of abomination he shall make it desolate, even till the consummation, and that determined shall be poured upon the desolate: that is, the Spirit of truth, but first must be fulfilled in the creature, the parable of the unjust steward, Esau that sold his birth-right, Cain that killed his brother; he breaks the holy covenant that he made with his God, and so falls under his wrath; he is cast into the lake of fire where there is weeping, wailing, and gnashing of teeth, this he endures because he did not fulfil his covenant, or perform his vow. It was needful that God should thus visit the creature, and cause the creature to enter into a covenant with him, and that the creature should bind himself to be his servant, then God gives him his work, gives him his holy commandments to keep; but sin being rooted in him, sin is stronger than him, and this must be proved, because man is proud, and lifted up in his own imagination, he is ready to take the chief seat; and as the creature set himself to be God's servant, as he makes a covenant with God, he must learn by painful experience, that he is but a devil, he is ignorant of God, and of his mysterious ways, and he persecutes the Spirit of God! thinking he does right; thus it was with the creature, when the command came to him to put on Christ, to become Christ. His state and sufferings are described in

Matthew xxiv. 48.—but if that evil servant, (or my servant standing in the evil life) shall say in his heart, my Lord delayeth his coming, and shall begin to beat his fellow servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day that he looketh not for him, and in an hour when he is not aware, and shall *cut him asunder*, and appoint him his portion with hypocrites—there shall be weeping and gnashing of teeth. This cutting asunder, is a spiritual, inward, and mental state of suffering in the creature, which he endures, having the evil spirit divided from the soul, according to the word given through Paul—"The word of God is quick and powerful, sharper than any two-edged sword, i. e. in the creature to whom the word God comes, piercing even to the *dividing asunder* of soul and spirit, joints and marrow, and is a discerner of the thoughts and intents of the heart." He hears within him the voice of God by his Spirit saying, "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels; for I was an hungered and ye gave me no meat; I was thirsty and ye gave me no drink; naked and ye clothed me not; sick and imprisoned, and ye visited me not." So he goes into everlasting punishment; he goes into prison, in everlasting chains of darkness; shut up unto the judgment of the great day, till he pays the uttermost farthing; or, till he gives up the far-thing, till he gives up his own life, his own wisdom, that was far from God; until he knows "that the most high must rule in the kingdom of men, and giveth it to whomsoever he will, and sitteth over it the basest of men."

Fulfilling another Scripture which saith, I will go and return unto my place, until they acknowledge their offence. In their affliction they will seek me early; think then what must be the feelings of the creature to be thus condemned of God; yet this he must endure, or the evil could not be destroyed, so he learns obedience by his sufferings; nor could the good seed come to a tree of life within him till he drank the bitter cup. The smoking furnace (the wrath of God,) must first pass through him, before the burning lamp, or the light of life could come.

The Assyrian thus must fall by this painful operation, as it is written, Isa. xxxi. 8, 9. Then shall the Assyrian fall

with the sword, not of a mighty man, and the sword, not of a mean man, shall devour him; but he shall flee from the sword, and his young men shall become tributary, and he shall pass over to his strong hold for fear, and his princes shall be afraid of the ensign saith the Lord, *Whose fire is in Zion, and his furnace in Jerusalem.* The Lords anointed servant, the basest of men—base indeed, because he refused (through his ignorance) the gift of God, and therefore was abased below all men: he endured the curse, was cut asunder with the sword of divine vengeance. Thus is that ancient custom of the men of the east, of dividing the animal and passing through the parts, when they made a covenant fulfilled, which was to show that when the time should come for the new covenant to be made with man, that the beast should be divided—i. e., he that had the mark of the beast, or he in whom the man of sin should come to perfection; he on whom the lot should fall for the Scriptures to be fulfilled in him, the same (it is said) should drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the lamb, and the smoke of their torments ascendeth up for ever and ever, and they have no rest day nor night that worship the beast, and his image, and whosoever receiveth the mark of his name. But here is the patience and faith of the three in one, the Saints, to endure this fiery baptism; this fiery trial, this fiery indignation, this smoking furnace of affliction, till the mark of the beast and his image, and the number of his name was overcome. So here is the everlasting covenant.

Blessed are the dead that die in the Lord. Yea, saith the Spirit, that they may rest from their labours, and their works follow them, now the creature rests from his labour and sorrow, it is over, and the good work appears, that is, Jesus Christ is now come to redeem man from sin and iniquity; here are they that keep the commandments of God and the life of Jesus. See Rev. xiv.

And here is the call, the fall, and rising again, of this character Zion, beautifully and strongly set forth in the sublime prophecies of that highly-inspired woman, Jean Lead, who

wrote by inspiration, prophecying and foretelling of this great work, a vast number of years ago.

O England!* hear thy genius loudly call,
 O hear, and ere 'tis fixed prevent thy fall.
 †Of Heaven thou most abhorr'd, thou dearest loved,
 Whom one—by true poetic instinct moved,
 Well Jews hast called—"A moody murmuring race
 As ever tried the extent, or stretch of grace."
 Ah stop, take heed, lest thou so headstrong prove
 As e'en to burst the very chain of love,
 Still with God's prime indulgent favours blest,
 And prov'd as oft, by bitter plagues distress'd.
 He cannot spare—yet cannot thee forego;
 O how his fury tears! how his compassions flow!
 Soon, soon, from the exuberant mercies store,
 A glorious day shall touch fair Albion's shore.
 Take heed, prepare! for if thou wilt not see
 The visitation day spring offer'd thee,
 If thou neglect the star that will appear,
 First rising glorious in thy hemisphere,
 Thou of thy birthright will supplanted be,
 And heaven's full shower of blessings pass from thee:
 The morning star despised must glide away,
 And to a better land its cheering beams display;
 Then at thy loss, and folly for a while,
 Shall the fair sprouting German lily smile;
 Yet kind and free assist thy labouring toil,
 Then Britain, then prepare for scenes of woe:
 Then Nilus shall the wicked land o'erflow,
 Austria's pride must tumble down,
 And Babel's lofty towers must kiss the ground.
 Then happy who in Goshen's fruitful land
 Sheltered beneath the Almighty's wing shall stand
 In safety, peace and plenty at command,
 Till the short gloomy day be past and gone,
 And soon another brighter morning dawn;
 God's hand and will shall be too glaring plain,
 Longer to meet neglect, or bear disdain.
 Jealous, provoked with emulation's fire,
 Again shall British piety aspire:
 As it sunk low, so shall it now rise higher.
 His first-born God in thee shall own,
 And pour the vast, the double blessing down,
 And England's monarch high shall wear the nation's crown.
 The five-fold portion right belongs to thee.
 Then shall the land (the man) from curse and toil be free,
 ‡And England—Benjamin restored shall be.

* Not the nation called England, but the man of God, who is the land of the angel. Angel land. England.

† He that was most beloved of God, must bear this dreadful stroke, to be most abhorred.

‡ The spirit shews here, that the account of Benjamin's restoration, as mentioned in the 21st chapter of the Book of Judges, was a type of the restoration

Now the land of Egypt is made mention of, very much in all prophetic writings, and particularly in the Bible, and all the poets sing of the wonders of the Nile, and of the land of Egypt. But the poor dry commentators of these days speak of it in an historical way. They tell us of how Joseph was sold into Egypt, and how he was exalted there, and how the Israelites were oppressed by the Egyptians, and of the wonderful plagues that God brought upon that land, for not letting Israel go, and how God brought the Israelites out of it with a mighty hand, and outstretched arm, &c. ; and how wonderfully the Nile overflows that land, and of it they give a very accurate account. Well, we thank them for their labours, but these things were ordered for in samples or types, and were written for our admonition upon whom the ends of the world are come, not that we should read them as mere history, but that we should discern the end that God had in view in the whole of nature, that as all the prophets gave witness or pointed to the coming of Christ, setting it forth by various figures, so things in nature are designed to set forth the same thing, if they were understood.

Egypt signifies tribulation and anguish, and Egypt as mentioned in the Scriptures, does not mean literal a land bearing that name, but it stands in the wisdom of God, for the character in whom the Lord should come in the latter day, who should be the subject of tribulation and bondage, and anguish, by reason of the two great and potent powers of evil and good, striving together in the creature. Joseph, which name signifies increase or increasing, was a figure of the man in Christ, of whom Paul had visions and revelations, see 2nd Epistle to the Corinthians, c. xii. v. 2, I knew a man in Christ above 14 years ago, whether in the body I cannot tell, or whether out of the body, I cannot tell, God knoweth. Such a one caught up to the third heaven, and I knew such a man, i. e. (such a man was known to God, not to Paul,) only in a visionary way ; it was represented to him how it

of faith to the man of God, that as the tribe of Benjamin were cut off for their abusing the concubine that belonged to the Levite, and they were destroyed, save a few ; so should it be with Benjamin's anti-type in a spiritual sense, for abusing the woman is rejecting of wisdom ; but as Benjamin was restored again after the slaughter made among them by the sword of their brethren, and wives procured for them, so should the man of God be restored after he endured the curse for sin, all that was evil being cut off from him.

should be with the man in Christ, whether in the body or out of the body I cannot tell. God knoweth how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such will I glory, yet of myself will I not glory, but in mine infirmities; this shews plainly that Paul was not speaking of himself, as some of the commentators say, but in this mysterious way, was prophesying of one that was to come, the man in Christ, or the man who should be Christ-ed, the anointed, in whom should be fulfilled the vision that Paul had, and of whom Paul himself was a type, and in the writer of this Paul's vision was fulfilled: therefore, we do not conjecture what is the meaning of Paul's word, but we speak certainly, surely, and it is the man in Christ, that is, Joseph, or Christ in the man, that must increase, of the increase of whose government and peace there shall be no end. As Joseph was taken away from his father's house, and was cast into the pit, wherein he should have perished, and was sold for a bond slave. So also is this Christian man, or man in Christ, first taken away from his father's house, viz. from the old adamical nature, and is cast into the pit, viz. into that suffering and death spoken of throughout the Scriptures, the death of Christ, which is a mental death, by which is cut off the adamical old life, or kingdom of this world, and is with his will and mind brought away from it, and then he yields up his father's house, his own self-will, his old and natural life or mind, to his brethren in his father's house, that is, to the power of God, to be cast into the pit of his natural will, and therein give himself up to death, and willingly die to the will of the flesh. So he is thus put to death in the flesh, but quickened in the Spirit, by the which he now preaches unto the Spirits in prison; now all goes prosperously with him, for the Divine power rules him; he has attained divine understanding and wisdom, and knows how to manage his master's goods, as Joseph did in Egypt. All the plagues that came upon Egypt, is only to set forth the mental sufferings that comes upon the character in whom Christ is revealed, who is, (in the spiritual sense,) both Egypt and Pharaoh, for all things are brought into one—now in the fulness of time—and of the man in Christ (who was the true Pharaoh, while he was in disobedience, refusing

to let the gift of God have free liberty in him) of him it is that the Scripture speaks, saying, “for this same purpose have I raised thee up, to make known my power in thee, and that my name might be declared throughout all the earth;” this is the Pharoah that would not let the children of Israel go, that the true worship might be established; for his heart was hardened so that he knew not the day of his visitation, and did not obey the call of God, and therefore the plagues came upon him, upon all the land, which were multitudes of tormenting, and doleful fears and trembling, horrible and frightful imaginations, which state of suffering is described finely in the book of wisdom, which speaks of it particularly, see xvii.—For great are thy judgments, and cannot be expressed, therefore unnurtured souls have erred; for when unrighteous men, (or unrighteousness in the creature, oppressed the seed of life) thought to oppress the holy nation, they being shut up in their houses, the prisoners of darkness, and fettered with the bonds of a long night, lay there exiled from the eternal Providence, for while they supposed to lie hid in their secret sins, they were scattered under a dark veil of forgetfulness, being horribly astonished and troubled with strange apparitions; for neither might the corner that held them keep them from fear: but noises as of waters falling down, sounded about them, and sad visions appeared unto them, with heavy countenances; no power of the fire might give them light, neither could the bright flames of the stars endure to light that horrible night, only there appeared unto them a fire kindled of itself, very dreadful; for being much terrified they thought the things which they saw, to be worse than the light they saw not, (see verse 14.) But they sleeping the same sleep that night, which was indeed intolerable, and which came upon them out of the bottom of inevitable hell, were partly vexed with monstrous apparitions, and partly fainted, their hearts failing them; for a sudden fear not looked for, came upon them, so then, whosoever fell down were straightly kept shut up in a prison without iron bars. These were the plagues that came upon spiritual Egypt; the man of God in disobedience, to fulfil what is written, * “You have I

* Not the people called Jews, as men have supposed, for they were never the holy people, nor is there any promise made to them throughout the Bible, any